

case the will is tried very severely, often, many of us have felt, beyond its strength. But, by persistent effort, a man of character may gradually reinforce the weaker of the two impulses until the tendency for which he strives becomes a habit. Then the battle is won : the will has triumphed. The will may be assisted in this struggle by the infliction of punishment — by the association, that is to say, of pain with the successful predominance of the impulse which it is desired to subdue. Punishment, or penance, may be self-inflicted, and may be used by the will itself as an instrument to weaken a persistent assailant. So St. Paul by "buffeting his body and "leading it about as a slave," "accustomed unruly impulses to live in servitude.

This is, however, a triumph which is reserved for the strong. An impulse may be naturally so forceful, or have been so encouraged by habit, as to be irresistible : the will may choose the better, but, however fortified by conscious reason, cannot turn us from the worse, and our prayer must be to be spared from the temptation. So a drunkard or debauchee may be well aware that he is ruining himself — may wish in his heart that he could resist his proclivities — but is unable to fight against them. The tempter may, however, be subdued if the assistance of a rival impulse can be enlisted against it. Drunkenness, which will not yield to the reasoned counsels of

moderation,
may be conquered by other impulses, if
the allegiance that is given to them is
complete. Fear
may be driven out by blood-thirstiness.
Instinct
must be countered by instinct: but our
will may
assist us to set up this antagonism. One
who is
enslaved by a passion may, by an
effort of
will, conjure into activity an impulse
that is
derived from the aesthetic or from
the